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present time it is said that plant binas spring up from the ground where a large boa-constrictor has died. It is my view that this is a natural occurrence due to the fertilization of the soil offered by the decay of a large amount of organic matter. A rank growth of leafy plants is often seen to cover the spot where a carcass has lain a few weeks before. A thirty-foot camudi or boa-constrictor (not an unusual size for these snakes) is the largest animal body in the region, and naturally upon its death affords a fertile spot for the growth of wild plants, including those which may be used as binas.

Let us first consider the binas which are used to assist the hunter. These are of two major types, animal and vegetable.

The krapo (a certain kind of tree frog) bina is the best of all the binas, whether made from animal or vegetable. It is used by practically all members of the tribe and acquired shortly after a man is old enough to hunt. This frog imitates by its call several game animals in the bush, and the use of it, contrary to most bina substances, which are confined to one type of game, is considered to be generally efficacious in hunting all types of game. To prepare such a hunting charm, a man first captures a krapo. Then he makes a series of short parallel cuts on the inner side of the arm which is used to draw the bow string. The cuts run transversely across the branchio-radialis muscle. The hunter rubs some of the slime from the skin of the frog into these incisions, talking to the dead frog during the process and asking it for help in hunting. Next he takes the krapo home and chars it over a fire, after which he pulverizes the remains and puts the ashes away in a packet to be kept until the cuts on his arm start to heal. When the cuts have started to heal but are not yet closed, he rubs the ashes into the wounds, speaking an invocation which he composes himself. A typical phrase of invocation is, "tuamokau poriano ihi apameto paporo tonoyamo akara mako iwato" ("You must make me as you are. Let me hunt all kinds of meat. You must give me those things.") After the ashes have been rubbed into the arm, the user of the bina must remain in his house for three days. During this time he can eat only very thin cassava cakes and a little cassiri water with two very small peppers. If he eats meat during this time he will be unable to sight game when he goes hunting. Also at this period he must remain continent. Breaking of these

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part of an animal in question. Practically all of the plants used have non-woody stems and large leaves. The use of these binas is secret, it being believed that discovery destroys the effect and sometimes causes serious consequences. A considerable element of trial and error is present in the choice of plant binas. A man hunting in the bush will notice a plant of which the leaf, for instance, resembles the hoofs of the red deer. He will dig up the plant with his cutlass and carry it home, where it is not likely to be seen or touched by other persons. Whenever he goes out to hunt he repairs without being observed to the spot where the plant is growing, picks a leaf, crushes it, and rubs it vigorously over the scars of his krapo bina. Burning or drying the leaf before using, contrary to the condition of animal binas, diminishes the power of a plant bina more quickly. While applying the bina to his arm the man recites an invocation something like this: "ikali-mako-moko-tuturarari-iwa" (lit: "you give him — you aré bina") In some cases it is the root which is used, again it is the stem. In any case, the part of the plant which bears the alleged resemblance to the animal desired is used for bina purposes. If the use of a certain plant does not bring the desired results, it is discarded, while plants whose use is attended with good luck may be used for years. Most men have a collection of plants, each of which is efficacious for procuring one kind of game or fish. And a man usually uses several binas before starting on a hunting expedition, so that he will be prepared to deal with as many kinds of game as possible.

Associated with binas are a number of tabus. When using one of these charms on hunting expeditions the proprietor of the bina must always be careful to sling his hammock up over a beam of a house, where it cannot be touched accidentally by anyone in his absence. If any other touches the hammock, the bina will be useless in hunting. Furthermore, a man while using a given bina plant, that is, while he has it in his field, must not sell his bow and arrow or gun, although others may borrow them. These restrictions are important, the theory being that when a man uses a bina he becomes associated in a sort of partnership relationship with the supernatural power represented by the bina. This power becomes joint owner of the man's hammock and hunting weapons. There is a difference of opinion as to just what the power is which

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778 224 771 the bina represents, but it is agreed that in some way it is associated with the species of game in question. We have already seen that each animal has an individual spirit of its own. The bina power is not associated with individual animal spirits, nor have the natives formulated their ideas concerning it sufficiently to conceive of it consciously as a spirit representing the entire species. Nevertheless, it seems that the underlying notion is that the bina plant or animal participates in the spiritual power which pervades the whole species or group of species for which it is efficacious. Informants say that because the bina has something in common with an animal it "must have the same spirit that all animals like it have." By rubbing the bina into himself through incisions in the skin, a man partakes of the power himself, or becomes associated with the spirit And the power or spirit is personalized sufficiently to take an interest in certain of a man's belongings, an interest which is sometimes rendered in pidgin English as "ownership." Some informants say that the bina spirit actually assumes ownership in the hammock and hunting weapons. Others say that the spirit merely accompanies the hunter into the bush and helps him to find and kill game. All agree, however, that the krapo bina spirit assumes joint ownership in the hammock, hunting weapons, and, in addition, the bench, which must be hidden during the owner's absence so that other persons will not use it. The spirit resents the use of hammock or bench and the sale of weapons by persons with whom it is not associated. Asked to explain the somewhat traitorous behaviour of these spirits which, while pervading animal species, betray the species to human beings, informants uniformly replied so incoherently as to indicate that the problem had never been brought to their attention. There is thus considerable confusion concerning the precise identification of the bina spirits, a confusion which, I think we may safely say, exists as strongly in the minds of the Caribs themselves as in those of the readers of this section.

778 784 Serious consequences may attend the spoilation of a bina as a result of the breaking of one of the tabus mentioned above. If a krapo bina spoils, its proprietor becomes partially or totally blind. In regard to this particular bina, spoilation may also occur if the proprietor allows a child to get its urine on his hammock or on himself. Boils and eruptions most often attend the spoilation of

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784 a plant bina. Tabus which must be observed with plant binas, in
778 addition to those mentioned above applying to all binas, include secrecy and prevention of the accidental touching or handling of the plant by a woman. (Accidental touching or handling by another man does not result in spoilation.) Binas may be given away or sold, although this is very rarely done on account of the precarious nature of the results. The bina power may object to being thus bandied about and produce boils and other ailments for the discomfort of both the giver and the receiver.

755 If a man finds that his bina has spoiled (that is, if he has an ail-
778 ment which he feels may have been caused by an infringement of a bina tabu), he may be cured by a piaiyen. Alec, my interpreter, for instance, was once cured for a case of this sort which resulted in a skin eruption. "First the piaiyen blew tobacco smoke all over my head and then over my face. He was smoking a cigar of Carib tobacco. He passed the palm of his hand down over my face while he was smoking. He sang. The spirit of the krapo bina came to the piaiyen and told him what was the matter. The piaiyen sang, asking the spirit of the bina to come out of me. The spirit came out, I could not see it, but the piaiyen talked to it as it came out. He only talked and sang to the spirit. He did not suck me or do anything to me except blow tobacco smoke on me, pass his hand over my face, and talk and sing to the spirit. He did this three nights. During three days I could eat no meat. The piaiyen gave me cassava and birds, mostly mamm and powis, but no other kinds of game. I paid the piaiyen with two yards of cloth. I got so I could see better in a few days."

832 A number of love charms are in use. Those of which I know are used only by men, although women also are said to use analogous charms of love. All are roots bearing an alleged resemblance to the male sex organs. One is to be mixed with oil and rubbed on the hair of the suitor. When near the lady he passes his hand through his hair and manages to touch the lady with it. Another is surreptitiously mixed with the damsel's face-paint. A third can be rubbed unmixed on anything which she would be likely to touch. No unfavorable results of a medical nature are to be expected from the clumsy or ill-advised use of these charms, although embarrassment and ridicule follow discovery. Failure of the charm to win the girl's heart is attributed to improper methods